

St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 2.

JULY, 1908.

VOL. XVI.

(FOR ST. ANTHONY'S MESSENGER.)

Our Lady of Mount Carmel.

*Thy Scapular, O Lady fair,
Thou once, in mercy, gave us,
And, since thy livery we wear,
Thou wilt from danger save us ;
Our hearts are ever turned to thee,
Thy constant love addressing,
And, yieldest thou, unto our plea,
A mother's tender blessing.*

*We are thy children, and we hold
Thy name in veneration, —
Thy clients we, or young or old,
We love, without cessation,
Our Lady, who, in life and death,
Is fondly watching o'er us,
And who, when comes our latest breath,
To Jesus will restore us !*

—Amadeus, O. S. F.

The Tertiaries' Corner.

Tertiaries shall confess their sins
each month. RULE II., §5.



THOSE who really love God, and who can dispose of their time as they wish, will not be satisfied with one confession a month. They will go to the tribunal of penance every fortnight or every week, to draw thence, besides all the other graces which the absolution of the priest contains for them, a greater purity of conscience. If you have fallen, if you have been guilty of a grievous fault when temptation has taken you by surprise, if you have been unhappy enough, after so many sacrifices made for Our Lord, to commit a mortal sin, then go and plunge into the bath of penance, which is made of the merits of Our Savior, His sweat, His tears, His most precious Blood. Do not fear to open your whole heart to the priest, who is the supernatural physician of your soul. In the tribunal of penance the priest is something more than man; he is Jesus Himself brought within your reach; he is Jesus, holding out His hand to raise you up and opening His heart again as a shelter for your weakness. Whatever you do, never let false shame close your lips. Do not say to yourself: "What will my confessor think of me? I have been going to him for three, or five, or more years, and have never had to accuse myself of any grievous sin; and now I must show him my soul in quite a new light, and have to confess a sin the very name of which makes me blush. Oh, no! I could never do it." Do not say that! It will make the state of affairs a thousand times worse for your soul; it would be far better not to go to confession at all. If you have not the courage to go to your ordinary confessor, go to someone else, only to get rid as quickly as possible of the burden which is crushing you. If you are actuated by true humility, however, you will not seek out a stranger; you will not be ashamed to go to your own confessor, who perhaps may think you a saint or who at any rate has a high opinion of you, and who, very often, has not been sparing of his praise; you will not be ashamed to go to him, or rather you will overcome your shame by an almost heroic effort, bearing in mind that such passing confession as this is nothing compared with what would else be your lot at the last judgment.

There are pious people who go to confession regularly, but who nevertheless go on living in a state of spiritual inaction which is but little removed from tepidity, if it be not downright tepidity itself. These people, as Father Faber says, go to confession to get a little encouragement rather than to receive absolution from their sins. Their spiritual

life is wanting in resolution, and they are always beginning afresh to make efforts which they do not keep up and which end in nothing. Discouraged, wearied, scarcely daring to look into themselves, they go, the foolish creatures, to seek a kind word from their confessor which shall restore them to good humor with themselves, and that is very often the whole benefit that they reap from their confession; they have, however, the necessary dispositions for a valid absolution. They make no progress in the way of holiness, because they do not bring enough personal generosity into the service of Jesus Christ.

Some people are strangely anxious about their confessor's opinion of them. Seeing, as they do, but little of the world, endeavoring not to take an interest in worldly things, perhaps even despising them, they have made direction and their director the one centre round which their life revolves. In the case of these people, natural feelings usurp the place of what ought to be entirely supernatural. Fearing to lessen the good opinion of him whom they have chosen to be their spiritual father, the diminution or loss of which would be a thousand times more unbearable to them than a gross slander, they take good care not to say a word that might bring upon them what they dread above everything. Their self-accusation will be sufficient, certainly, to insure that their confession shall be neither invalid nor sacrilegious, but beyond the details which they are strictly bound to give, what an amount of diplomacy they make use of, often unconsciously, no doubt, but often helped by a marvelously subtle and fertile mind; diplomacy in expression, in the way of adjusting their sentences, and so on. To be diplomatic and contrite, both at once, is a little hard!

Others, again, turn the absolution and sacramental confession, so to speak, into an opportunity for direction. They go to the priest to be forgiven, indeed, but they go chiefly to be listened to. Direction is a good and excellent thing, and it is often very necessary. But there is a vast difference between an entire and deliberate absence of direction and a direction which is simply a waste of time for both penitent and confessor. It is a waste of time to go to the priest to be listened to rather than to listen; when direction encourages the imagination to wander and encourages also a useless, hollow, self-analysis; or when the more people indulge in such a method of direction, the less time they give to home and to the duties of their state of life and the less attention they pay to humility, charity or patience. Heaven preserve the Third Order from such people, who think themselves highly spiritual and greatly desire that others also should think them so, who believe themselves on the road to the third heaven, but who are only on the high road of pride and folly. Direction is an excellent thing,

but it must not be used as a cloak for pride, nor must it be used to fill an unoccupied life. If you act in this way, you will simply lose your own time and waste that of God's minister. Direction is an excellent thing, but sacramental absolution must not be made a mere opportunity for constant repetition, useless details, fruitless talk, in which self-love and imagination have far too large a share, and which bring confession and confessors into disrepute, besides tiring other penitents who are obliged to wait a long time before they can enter the confessional themselves. God grant that our Tertiaries may *always be brief and to the point* in the matter of confession and direction.

Finally, there are others who go to confession rather to get rid of the disquietude caused by the sin than to free their conscience of the sin itself. They have committed a more grievous fault than usual, or at least, they fear that they may have done so; they work themselves up into such a state of anxiety that they cannot sleep, and even disturb others in their sleep by moaning and groaning. In order to get rid of this nightmare, they hurry off to the priest, after a cursory preparation which is barely sufficient. They really go to confession more to quiet their troubled minds than to appease the wrath of Almighty God, more to rid themselves of a weight than to ask His forgiveness. Do not, dear reader, be guilty of such injustice; act for God, and not for self; your confessions will be all the better for it and will be more fruitful in lasting results.

When you prepare for confession, examine your conscience seriously and in a quiet, calm manner. Do not get excited, nor carry your self-analysis to extremes. Some otherwise sensible and pious people usually spend too much time on the examination of conscience and too little on contrition; and yet contrition is the principal part of preparation. It is contrition which, in the absence of fresh matter for accusation, reacts on past sins and immerses us again in the precious Blood of Jesus; it goes back upon past sins and inspires us with deeper repentance for sins already forgiven; it induces us to work at the destruction of the remains and roots of sin in us, and to fight more perseveringly and with greater energy against our ruling passion, especially when that sin is impatience, pride, or want of charity or spiritual sloth.

After having examined your conscience properly, and before kneeling down at the feet of the priest, make sure that your heart is truly contrite; confess your sins plainly and in a direct manner, receive absolution and go to your place to say the penance imposed on you by the confessor. Do not worry, if, after confession, you remember small things which you have forgotten. Your confession was good!

Follow the above advice, and your confession will not be a source


of worry or scruples, but a fountain of graces, the masterpiece of the mercy of Jesus, as the Holy Eucharist is the masterpiece of His infinite love.

(For ST. ANTHONY'S MESSENGER.)

Franciscans in the Wilds and Wastes of the Navajo Country.

(By Rev. L. O., O. F. M.)

88.) *Zuñi, continued.*—Roads to and from Zuñi.—El Morro or Inscription Rock.—Charles F. Lummis's description of El Morro.—A good camping place.—The "Rock Autograph Album."—Swords and daggers as pens and pencils.—Lieut. Simpson's visit to Inscription Rock.—"Half an acre of inscriptions."—Simpson's first impressions of the rock.—The Inscriptions.—Taking fac-similes.—Simpson's ascent of the rock.—View from its summit.—The "wonderful ruins."—Walls, rooms, and masonry.—Broken pottery.—Other ruins.—Over the bivouac fire.

HE Spanish explorers of the Southwest, coming up from Old Mexico, usually followed the road, which had been used by Fray Marcos de Niza and Coronado. This road led along the eastern part of what is now Arizona until it got near Cibola, or Zuñi, when it turned eastward, into what is now New Mexico. From Zuñi one road branched off northwestward to the Moqui towns, or the province of Tusayan, and another led eastward to the Rio Grande. The latter, upon leaving Zuñi, and emerging from the forests of the Zuñi mountains, ran through a beautiful valley, fringed on the north by forests of pine, and bounded on the south by a succession of those peculiar, abrupt, many-colored mesas or tablelands, which constitute one of the characteristic beauties of the Southwest. At present this road can be traced but with difficulty, as it has been abandoned many generations ago.

About thirty-five miles east of Zuñi, along this road, is the already mentioned Inscription Rock, called by the Spaniards, El Morro—The Castle. Describing the first impression of this rock, Charles F. Lummis says: "And presently we become aware of a noble rock, which seems to be the chief of all its giant brethren. Between two juniper-dotted cañons, a long, wedge-shaped mesa tapers to the valley, and terminates at its edge in a magnificent cliff which bears striking resemblance to a titanic castle. Its front soars aloft in an enormous tower, and its sides are sheer walls two hundred and fifteen feet high, and thousands of

feet long, with strange white battlements and wondrous shadowy bastions. Nothing without wings could mount there; but a few hundred yards south of the tower the mesa can be scaled—by a prehistoric trail of separate foot-holes worn deep into the solid rock. At the top we find that the wedge is hollow—a great V, in fact, for a cañon from behind splits the mesa almost to its apex. Upon the arms of this V are the ruins of two ancient pueblos, which had been abandoned before our history began, facing each other across that fearful gulf. These stone “cities” of the prehistoric Americans were over two hundred feet square and four or five stories tall—great terraced human beehives, with several hundred inhabitants each.*

At the foot of this great rock a small spring flows forth, and as there is an abundance of firewood in the immediate neighborhood and the overhanging precipices afford a fair shelter, it was in those early days invariably selected as a camping-place by all travelers who chanced along that way, which included almost every notable figure in the early history of Arizona and New Mexico. The north and south walls of this rock present not only a perpendicular, but also a fairly even flat surface, upon which the first pioneers, explorers, and heroes of the Southwest carved, with the points of their swords and daggers, their names, the date of their passing there, and sometimes also the object of their journey, thus making El Morro one of the most interesting landmarks and historical monuments in the world.

This same rock, with its inscriptions and ruin-crowned tops, was visited in 1849 by Lieut. James H. Simpson, who, as the reader will remember, had accompanied the expedition of Governor Washington against the Navajoes, and who has left us a very interesting description of the rock, its ruins, and inscriptions. His attention had been drawn to it by a Mr. Lewis, who had been a trader among the Navajoes, and had seen the rock and its “half an acre of inscriptions” in his journeyings to and from their country. Lieut. Simpson gives the following description of the first sight of Inscription Rock, or El Morro:

“We came to a quadrangular mass of sandstone rock, of a pearly whitish aspect, from two hundred to two hundred and fifty feet in height, and strikingly peculiar on account of its massive character and the Egyptian style of its natural buttresses and domes. Skirting this stupendous mass of rock on its left or north side, for about a mile, the guide, just as we had reached its eastern terminus, was noticed to leave us and ascend a low mound or ramp at its base, the better, as it appeared, to scan the face of the rock, which he had scarcely reached before he cried out to us to come up. We immediately went up, and,

*) “Some Strange Corners of Our Country.” Pp. 165 and 166.

sure enough, here were inscriptions, and some of them very beautiful;; and although, with those which we afterwards examined on the south face of the rock, there could not be said to be half an acre of them, yet the hyperbole was not near as extravagant as I was prepared to find it. The fact then being certain that there were indeed inscriptions of interest, if not of value, one of them dating back as far as 1606, all of them very ancient, and several of them very deeply as well as beautifully engraven, I gave orders for a halt."

"These inscriptions are, a part of them, on the north face of the rock, and a part on the south face. . . . The face of the rock, wherever these inscriptions are found, is of a fair, plain surface, and vertical in position. The inscriptions, in most instances, have been engraved by persons standing at the base of the rock, and are, therefore, generally not higher than a man's head."*

After the lieutenant and Mr. R. H. Kern, an artist, who accompanied him for the purpose of sketching whatever might be met of interest on the expedition, had taken *fac-similes* of many of the inscriptions, they on the next day visited the summit of the rock, to inspect the ruins said to be there. And since we are treating of this most interesting "Rock Autograph Album," as Mr. Lummis calls Inscription Rock, we may as well linger a few minutes longer, and accompany the lieutenant on his ascent. We will leave him take the lead and let him describe what he sees.

"The labor of copying the inscriptions," says Lieut. Simpson, "having employed us from about noon till near sunset, and there yet being more than enough to keep us at work for the balance of the day, we suspended copying the remainder till the morrow, in order that before dark we might visit the 'wonderful ruins' Lewis had assured us we would find on the summit of the rock. So taking him as our guide, we went around the south face of the wall, along which we continued until we came to an angle, where, canopied by some magnificent rocks, and shaded by a few pine trees, we found a cool and capacious spring. Continuing along the east face of the rear projection or spur of the rock a few yards further, we came to an accessible escarpment, up which we commenced our ascent, the guide taking off his shoes to accomplish it safely. After slipping several times, with some little apprehension of an absolute slide off, and a pause to take breath, we at last reached the summit, to be regaled with a most extensive and pleasing prospect. On the north and east lay stretching from northwest to southeast the Sierra de Zuñi, richly covered with pine and cedar; to the south could be seen gracefully swelling mounds and distant peaks, beautifully blue

*) Report of the Navajo Country. Pp. 119 and 120.

on account of remoteness; to the west appeared the horizontal outline of mesa heights, with here and there a break, denoting an intervening cañon or valley; and lying between all these objects and my point of view was a circuit of prairie, beautifully tasty on account of low mesas and oblong ridges covered with cedar.

"This extensive scene sufficiently scanned, we proceeded to examine the ruins which the guide, true to his word, pointed out immediately before us. These ruins present, in plan, a rectangle two hundred and six by three hundred and seven feet, the sides conforming to the four cardinal points. The apartments seem to have chiefly been upon the contour of the rectangle, the heaps of rubbish within the court indicating that there had been some here also. There appear to have been two ranges of rooms on the north side, and two on the west. The other two sides are in so ruinous a condition as to make the partition walls indistinguishable. On the north side was found traceable a room seven feet four inches by eight and a half feet; and on the east side, one eight and a half feet by seven. There was one circular estufa apparent, thirty-one feet in diameter, just in rear of the middle of the north face. The main walls, which, except for a length of about twenty feet, were indistinguishable, appear from this remnant to have been originally well laid—the facing exposing a compact tabular sandstone varying from three to eight inches in thickness, and the backing a ruble kind of masonry, cemented with mud mortar. The style of the masonry, though next, as far as our observation has extended, to that of the pueblos of the Chaco, in the beauty of its details is far inferior.

"Here, as usual, immense quantities of broken pottery lay scattered around, and of patterns different from any we have hitherto seen. Indeed, it seems to me that, to have caused so much broken pottery, there must have been, at some time or other, a regular sacking of the place; and this also may account for this singular phenomenon being a characteristic of the ancient ruins generally in this country. At all events, we see nothing of this kind around the inhabited pueblos of the present day, in which pottery is still much used; and I can see no reason why, if their inhabitants were of their own accord to desert them, they should go to work and destroy the vessels made of this kind of material.

To the north of west, about three hundred yards distant, a deep cañon intervening on the summit of the same massive rock upon which the inscriptions are found, we could see another ruined pueblo, in plan and size apparently similar to that I have just described. These ruins, on account of the intervening chasm, and want of time, we were not able to visit. What could have possessed the occupants of these vil-

lages to perch themselves so high up, and in such inaccessible localities, I cannot conceive, unless it were, as it probably was, from motives of security and defense.

"The shades of evening falling upon us in our labors, we were constrained to retrace our way down to the plain; and it was not long before we were at the base of the rock, hovering over a bivouac fire, eating our suppers, and talking over the events of the day—the grim visage of the stupendous mass behind us occasionally fastening our attention by the sublimity of its appearance in the dim twilight."*

Unconscious Influence.

In a New England country town there once lived a young man, the son of a merchant and a Protestant, and every morning when on his way to business he used to meet a little fellow, the son of a laborer, a lad of ten years. A nodding acquaintance sprang up between them. Now and again a remark was passed, and finally one winter morning, when the snow was deep and traveling almost impossible, the young man, surprised at meeting his little friend, ventured to ask him whither he was going so regularly every morning, regardless of the weather or the season, and this was the simple boyish answer he received: "I'm going to serve Father John's Mass." "Oh," exclaimed the young man somewhat confusedly, "going to serve Father John's Mass, eh?" And as he pushed through the drifts the little fellow's answer kept ringing in his ears. What did the boy mean by serving "Mass"? The seed of inquiry had been sown, and had fallen on good ground, for the young man sought instruction, was baptized a Catholic, and giving up all, consecrated his life to that God whom he had learned to know and love through the unconscious influence which that little altar-boy had exerted upon him by serving Mass daily.

—It is agreeable to God that we believe that, after life, we will receive a reward far beyond our merit, and that during life we should act in accordance with this belief.—*St. Mechtilde*.

—THE members of the Young Ladies' Sodality of the B. V. Mary, living in Rome and the surrounding villages, recently tendered their heartiest congratulations to the Holy Father for the fiftieth anniversary of his ordination. About 10,000 of these "children of Mary" attended the solemn Mass celebrated on this auspicious occasion in St. Peter's by His Holiness, at the close of which he bestowed upon them the Apostolic Benediction.

*) Report on the Navajo Country. Pp. 120, 121 and 122.

Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical*, May 9, 1897.

A Series of Popular Instructions on the Holy Ghost.

XXXI. The Advantages of Confirmation.

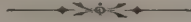


CONFIRMATION is a Sacrament which gives the Holy Ghost according to the promise and the order of Jesus Christ. Let us now see what are the advantages of this holy institution. The first is the promotion of the Christian from the state of a subject of Christ to the rank of a soldier. A second advantage is a more distinct knowledge of the Divine Persons, and particularly of the Holy Spirit. How many Christians might still say to us, as the disciples at Ephesus did of old to St. Paul: "We do not so much as know whether there be a Holy Ghost," if they had not received special instruction, in order to prepare them for Confirmation. But teaching alone is not sufficient to give us a perfect understanding of things divine; in religion we only know well what practice has brought into the depths of our souls. Nothing makes us know God like prayer, or Jesus Christ like sacramental Communion, or the Holy Ghost like the sacred anointing which imparts Him to us in Confirmation.

Thanks to this succor from on High, the critical age of transition from youth to manhood receives the armor necessary for withstanding the first assaults of the passions; the gift of *strength*, when the combat begins; the gift of *knowledge*, when the mind opens to an acquaintance with things sacred and profane; the gift of *counsel*, when a choice has to be made of the one good way out of all that present themselves; the gift of *wisdom*, when we have to discern and to enjoy true goods, by a supernatural instinct, rather than by the inspirations of reason. At the age at which confessing the Faith becomes obligatory, God makes it easy to us. But undoubtedly the first and most precious benefit of Confirmation is the gift which the Holy Ghost makes of Himself. Yes, the Spirit of God, who proceeds from the Father and the Son as from one and the same principle, the Spirit who, according to the sacred books, works miracles, reveals the future, fathoms the depths of God, works the sanctification of man, the resurrection of the body, etc., this Spirit is given to us. When He descended upon the Apostles, He wrought by their ministry the renewal of the World. When the Holy Ghost is given to us, He comes to work similar

prodigies within us. He gives to the youngest Christian an understanding of things divine which is superior to all the philosophy of the world. He makes us believe the incomprehensible, to love the absent good, sacrifice the present to secure the invisible future.

But it is not possible that the Spirit of God should establish His dwelling in a well-prepared heart, without enriching it with innumerable treasures—i. e., *virtues, gifts and fruits*. The *Virtues* are Faith, Hope and Charity, which are also called the theological virtues. These the Holy Ghost brings us from heaven along with sanctifying grace. The *Gifts* are supernatural habits which dispose the soul to practice the *moral* virtues, not in a common and mediocre degree, but in a very exemplary and heroic way. As the moral virtues, which give perfection either to the mind or the will of man, are seven, we must also reckon seven gifts of the Holy Spirit, viz., wisdom, understanding, knowledge, counsel, fortitude, piety and the fear of God. The *Fruits* of the Holy Ghost are twelve as enumerated by the Apostle: "Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency and chastity."



The Scapular of Mount Carmel.

THE devotion to the scapular was established in the thirteenth century by St. Simon Stock, General of the Carmelite Order. The Blessed Virgin appeared to him on the 16th of July, 1261, holding a scapular in her hand, and directed him to institute a pious association, whose members should consecrate themselves to her service and wear her livery. Once established, this confraternity spread rapidly, approved and confirmed by the Church.

The scapular itself is replete with instruction. It is made of common woolen cloth, to indicate that very often the Blessed Virgin makes use of the simplest means to communicate the choicest favors; its color denotes the humility and mortification that should characterize the members of the confraternity; its lightness is figurative of the sweet and gentle yoke which Mary lays upon her children; the strings symbolize the alliance contracted between her and the recipient; the benediction that renders it sacred is emblematic of the graces and blessings she profusely bestows upon all who wear it.

Members of the confraternity of the scapular are in a special manner children of Mary; they become participants in the spiritual advantages of the Carmelite Order, and are enabled to gain the indulgences with which the Sovereign Pontiffs have enriched the confraternity.



(FOR ST. ANTHONY'S MESSENGER.)

The Miracle in the Desert.



ONE of the most astonishing miracles of Our Dear Lord is the feeding of the four thousand people, who had followed Him out into the desert and who had made no provision for the needs of their body. Taking the seven loaves of bread, Our Dear Lord blessed them, and the Apostles distributed them among the people, four thousand in number, and they were all filled; and of the fragments they filled seven baskets! This plainly shows us the divinity of Christ, who as the Son of God could create, multiply and change these substances of nature as it pleased Him and His Heavenly Father. But the people, too, in whose favor Our Dear Lord has wrought this wonder, teach us a wholesome lesson. They had followed Christ into the desert, where nothing grows; they forgot the needs of the body, so eager were they for the word of God, the spiritual food of man.

They understood the meaning of the words of Christ, uttered on another occasion: "Seek ye first the kingdom of heaven, God and His justice, and all these things shall be added unto you." (Luke XII, 31.) And how wonderfully were they rewarded for their faith! Christ, whom they had followed to hear the words of life from His lips, gave them not only the bread of the soul, but also provided for them the nourishment of the body in a miraculous manner. They believed in Divine Providence, and thus put to shame so many of us, who ascribe all things to mere chance and good luck. This explains why they are overbearing when they have things in abundance, and so down-hearted when God tries them and lets them suffer want. Such behavior is in reality a great offense against God, who is a loving Father, but whose ways are different from the ways of this world, as we shall see in this sermonette.

The catechism on the very first page tells us that God is the

Author of all life. Only a fool can say that there is no God, for all creation contradicts him. From God come all good things, such as riches, good luck and prosperity, for God is a loving Father, who not only creates His children, but provides for them in a bountiful manner. Just think for a moment of the millions and millions of birds in this world, the billions of little insects, the numberless animals of all sizes, and God provides for them. Should He pay less attention to man, the highest and noblest of all creatures? Childlike faith tells us that body and soul are the work of God, and for both God has made ample provision. Nature produces everything in abundance, and as for the soul, how can any man say that God neglects His own image? Schools and churches, governed by the Holy Church of God and thousands of priests and religious, who have sacrificed their lives for Christ, are daily breaking this spiritual bread of life to the children of God. Hence the good Christian will never boast of his work, will not ascribe his success to himself, but give all honor and glory to God, to whom it justly belongs. All ingenuity of man cannot produce a single blade of grass, and all power of the world cannot stop the workings of nature. Why, then, should poor, helpless man be so proud and try to deprive God of the honor due Him?

The good Christian is not satisfied with thanking God for all good things. With the holy King David, he will ask: "What shall I render the Lord for all the things that He has rendered to me?" And holy religion will answer him and tell him, that if he has received so much from the Lord, he should share with those who have been less favored. What a noble foundation of Christian charity! God has given you plenty, but He has not made you the owner of these things; you are but His steward. You should clothe the naked, feed the hungry, give drink to the thirsty, and if you do it in the name of Christ, you are sure of heaven. Turn not away from your door the poor man, for it is Christ whom you are offending; for "whatsoever you have done to the least of Mine, you have done to Me!" What better use could you make of the gifts of God than by helping along the noble work for which we ourselves are devoting so much of our time and energy? I mean the education of young men for the priesthood; of men, I say, who one day, with the grace of God, will become priests and break to you the true bread of life by ministering to the wants of your immortal soul. Yes, dear friends, think over this matter in all seriousness, and see in how many ways you have squandered a dime here and a dollar there, that might have been applied in a much better way. And you, my dear parents, whom God has blessed with children, ask yourselves whether these children will remember you after you are

gone, and whether it is prudent, after all, to leave an immense fortune to ungrateful children. Our priests will not forget you, neither in prayer nor at Holy Mass. They will pray for you when you are dead and gone. Will you not insure such a noble-hearted gratitude by your assistance in this work of charity? Will you not take pride in saying that you, too, have helped to make the work of our Order, the work of the poor St. Francis a success? This seems to me the best proof that you appreciate the blessings of Christianity by promoting the work of Christ in this world through the Holy Priesthood in the Catholic Church. Will you do it, and will you do it before it is too late?

B. B.



Sketches of the Life of Our Holy Father, Pius X.

(Written for ST. ANTHONY'S MESSENGER by B.)

II. OUR LITTLE BEPPO A STUDENT.



E passed his examination with great distinction, and became a pupil of the Gymnasium. His father hesitated at first; the boy's expenses seemed too great for him to defray. But Rev. Fusarini was not to be thwarted. The boy must study, and he made it possible for him to do so. The young student was obliged to tramp from his native village to Castelfranco and back every day. It was rather a long walk, almost two miles, but the lad was lithe and active, he did not mind it; and, no doubt, the exercise developed the splendid physique which distinguished him in after life.

With the earliest dawn the young wayfarer was on his road, a piece of bread or some Polenta in his pocket. His soul, however, drank in eagerly the beauties of the dawning day in the land of sunshine and bloom; birds, all things beautiful, appealed to the pure heart of the gifted boy. Shoes were costly articles, and father Sarto's purse often depleted. Joseph therefore took them off on leaving the village and carried them under his arm until he came to Castelfranco, in order to save them.

He was remarkably thoughtful and considerate; he would not cost his parents any outlay that he could possibly avoid.

What a beautiful example for the youth of our days! For some time he took his meals at Castelfranco at the house of a wealthy family, and, in return, assisted the children in their lessons. After some time his brother was also sent to the Gymnasium. His father bought them a little cart and a donkey. How proudly the brothers drove off to school in their elegant equipage, so it seemed to them. Beppo would

only on very rare occasions permit Angelo, his brother, to take the lines or wield the whip.

Castelfranco is a typical mediæval town, boasting a grand church and ancient fortifications, towers and battlements. Several grand palaces and imposing dwellings opened to the young peasant a vista of grandeur hitherto undreamed of, which tended to develop his growing intelligence. When the young students reached home in the evening, there was work in abundance awaiting them; but willing hands and light hearts make labor easy and agreeable.

Joseph's first report was excellent in every branch; his subsequent reports were all equally satisfactory. The father was now convinced that his first-born was called to something higher than to be a farmer's help or a village postmaster, and as the good pastor was quite certain that his favorite pupil would eventually become a great man he endeavored to procure for him a scholarship. This was in the gift of the Patriarch of Venice, Cardinal James Monico. The warm recommendation of the good priest and Joseph's excellent reports were sufficient to secure the position. Joseph entered the seminary at Padua in the sixteenth year of his age, towards the middle of September, 1850.

In Italy the classes in the Gymnasium for philosophy and theology are taught in the same building, in different departments, however, which is not the practice in our country. It was thus decreed by the Council of Trent, in order that the young clerics might grow up under the immediate inspection of the Bishop. The students on entering this seminary assumed the clerical garb, which, however, was somewhat different from that worn by the clergy.

Young Sarto received the tonsure at the hands of the Bishop of Treviso, without which the wearing of the clerical garb was not permitted. Many were the wonders which met the eager gaze of the young student in historic Padua, especially the magnificent cathedral dedicated to St. Anthony, whom the inhabitants affectionately called "The Saint."

He was much impressed with the magnificence of St. Justina, one of the grandest churches of the sixteenth century, with its splendid towers and cupolas. These magnificent structures to which must be added the superb building known as the state-house, unquestionably broadened and elevated the impressionable mind of the youthful student.

Shortly after Joseph had assumed the clerical garb, he hastened to Venice to thank his illustrious benefactor, Cardinal Monico, who received him kindly and on parting laid his hands upon his head in blessing. Had he a premonition of the fact that the young student was destined to be his successor as Patriarch of storied Venice?

The good father Sarto had accompanied his beloved son to Padua.

It was a hard trial for the tender-hearted youth to part from his loved mother, sisters and brother, still, the parting with his affectionate father, whom he was destined to meet but once again on earth, and that on his death-bed, was even more painful. On May 4, 1852, death robbed the Sarto family of a loving father, their only support. It was a hard blow for the entire family, but especially for Joseph. Many a mother whose views were less exalted and faith less sublime would have endeavored to dissuade, or even force her son to give up his studies.

The bread-winner of the family had been called hence, the children were young and helpless; hence there was no prospect of Joseph's following his vocation. But Joseph's mother was a noble woman, a woman who trusted with all the abandon of a faithful Christian in the kind providence of our good God. No, she would not oppose obstacles to her dear son's following the call of heaven. Her Beppo must study; she would toil all the harder and save every penny. God would bless their efforts. She was not disappointed in her son. He won the highest honors in a class of thirty-nine students. His talents and industry were remarkable. He now devoted himself with all the ardor of his noble mind to the study of philosophy and theology; the course embraced a term of four years.

During the two last years the youthful candidate for holy orders received at stated periods the four minor orders and finally the three higher orders. Although Joseph had completed his studies at Padua, the Bishop of Treviso, to whose diocese he belonged, ordained the young Levite on the 18th of September, at Castelfranco.

He spent eight days in earnest preparation for the reception of the Sacrament of holy orders. The rapture with which he hailed the dawn of the bright day on which his fondest anticipations were to be realized can more easily be imagined than described. The plenteous joy which inundates the hearts of the favored recipients of the Sacrament of holy orders is easily accounted for.

For twelve long years they have worked, studied and prayed in order to attain this high and holy aim. Their wishes are fulfilled even more generously than they could have presumed to expect, hence the depth of their great happiness. Joseph's mother, with her whole family, had come to witness his ordination. But who will fathom the depth of her joy when she beheld her beloved son raised to the dignity of the priesthood?—who the bliss which now so richly repaid all the privations she had endured and the sacrifices she had so generously brought, as she pressed him to her heart? And when on the following day he offered the august sacrifice of the new Law for the first time, and she received the bread of angels from his consecrated hand, surely then

her bliss was too great for utterance. The happiness which inundates the hearts of pious parents when assisting for the first time at the holy sacrifice offered by their beloved sons is unutterable. Words are far too poor to describe it.

When Joseph returned home after his fervent thanksgiving, he found his dear ones on their knees awaiting the priestly benediction. Oh, how lovingly he laid his hands in blessing on the bowed head of his devoted mother, his loving sisters and his kind brother. In this hour the Sarto family, in spite of their straitened circumstances, were immensely wealthy, richly indemnified for all the sacrifices they had brought, in order that their Joseph might reach the goal of his desire—the priesthood.

(FOR ST. ANTHONY'S MESSENGER.)

Plain Truths Plainly Told.



PEAKING on courtships, we come to the last, but by no means the least point.

COURTSHIP.

should not last too long; and why not? A few reasons were offered and explained in our last issue. But now comes the strongest reason, which outweighs all other reasons, already mentioned or not. We are only prompted by the very best wishes for your highest interest, and without any thought of offending the fine feelings and delicate sentiments of the parties concerned. The dentist and the surgeon cannot and may not mind the pitiable lamentations of his patients; the tooth must be pulled, and the operation performed, otherwise a cure cannot be secured, and all remedies fail. The strongest and most urgent reason against too long courtship is because it may easily become

5. *Dangerous, and an occasion of sin.*

Engaged couples are not already married couples; and engagement permits not advancements, allows not liberties, excuses not too great familiarities.

Yes, we remember of hearing or reading of platonic love; and at the same time we formed our opinion on

PLATONIC LOVE,

so-called, which is a pretty good and nice thing, but—like glassware—must be handled with care. Lovers and betrothed call it and think it poetical, while poets, in fact, laud and praise it in song and rhyme, as, for an example:

"Here's to love; a thing so divine,
Description makes it but the less,
'Tis what we feel, but cannot define—
'Tis what we know, but cannot express."

Poets call love a flame, and the holy writers compare man with hay and grass and dry weed; and anybody will easily conceive the danger of a flame of "matches" on a straw or haystack! You comprehend this idea, and please to excuse comparison! Poetry is ideal, but prose is stiff fact! The ideally and poetically inspired enthusiast may admire platonic love while he believes "in the pure, passionless love described by Plato as sometimes existing between the sexes,—the affinities of mind as distinguished from the carnal lusts of matter," and pities the prosaical pessimist who "must be gross indeed not to comprehend this philosophic and highly satisfactory companionship"; but the prosaical observer, and the "sober judge" must be excused to have another view of the question, and he will leave the decision of the delicate case to the verdict of the Jury of the World, and of the Daily Experience!

We gladly admit—yes, we realize full well—that you are a good girl or a good young man; we believe that your intention is pure and chaste; we are assured of your determined, strong and firm will; we do not doubt your God-given will-power, assisted by fervent prayers and the powerful grace of God; and you are fully aware of the most graceful honor of joining hands and hearts at the nuptial altar—hands just and righteous, hearts clean and pure in thought, desire, word and deed. But do not feel insulted when we remind you of our human frailty, and recall to your memory the well-known adage: "Evil communications corrupt good morals," and "Occasion makes thieves."

Men may esteem women, and these in return may enjoy the society of men with never a thought of sex; the friendship of a noble woman is life's holiest perfume; but that is not the friendship, not the affinity of minds and souls, not that philosophical and highly satisfactory companionship; that supernatural virtue of love which Christian morality and Christian perfection demands and teaches, is quite different from that platonic love, so-called, and made a part in the game on courtship's fieldground, or in the play on the carpet of courtship's stage! It is something which makes two people of opposite sex absolutely necessary to each other. Love and friendship is what the fierce glare of the noonday sun is to the mild radiance of the evening moon, and neither is "the little red-lipped nigger on the woodpile." "'Tis what they feel, but cannot define; 'tis what they know, but cannot express." It's the glory in which the soul is bathed, and makes the blood rush to

the heart, makes the heart quiver and beat heavier;—quite sure, strange emotions! which a tri-colored barber-pole could never affect!

A writer of modern times, and not an ascetical one, either, says: "Platonic affection, so called, is but confluent smallpox masquerading as measles. Those who have it may not know what ails 'em; but they've got a simple case of 'spoons' all the same. . . . The platonic racket is being sadly overworked in swell society. Like charity, it covers a multitude of sins. . . . When a virgin finds an 'affinity' she should steer it against a marriage contract at the earliest possible moment."

Too long a courtship cannot but encourage too great intimacy, too free familiarities, and gradually will allow liberties,—all excesses which are hardly consistent with good taste, and more less with Christian morality.

St. Paul of the Cross used to say to those about him: "Stay at home; stay at home!" When they asked, "What do you mean; am I never to go out of my house?" he would answer: "Stay in the solitude of your own heart before God, and keep three lamps burning before the altar—faith, hope and charity—before the presence of God in your heart."

Do you keep these three lamps burning during your courtship? Do you, while you sit up together or go out together, do you always think of God's presence? "Be assured," says St. Thomas Aquinas, "that he who shall always walk faithfully in God's presence, always ready to give Him an account of all his actions, shall never be separated from Him by consenting to sin." Now, can you or would you give an account of all your actions? And remember, not of our actions only must we give an account, but also of our thoughts and desires and words. The virtue of purity can be claimed only by those who are pure of heart, pure and clean even in thoughts!

Mark the words of St. Basil: "Prudence must precede every action which we undertake; for, if prudence is wanting, there is nothing, however good it may seem, which is not turned into evil."

"There are two sorts of prudence," says St. Philip, "the one human, the other Christian. Human, carnal, or worldly prudence is that which has only worldly prosperity in view, and is indifferent about the means, provided it attains its object. Christian prudence takes Eternal Incarnate Wisdom for its guide in every thought, word and work. It is regulated in every emergency, not by fatuous, glimmering light of its own, or by worldly judgment, but by the maxims of faith."

The sister of prudence is simplicity. And of this says St. Vincent de Paul: "God in His nature is most simple, and cannot admit of any

duplicity. If we, then, be conformable to Him, we should endeavor to become by virtue what He is by nature; that is to say, we should be simple in our affections, intentions, actions, and words; we should do what we find to do without artifice or guile, making our exterior comfortable to our interior; we should have no other object but God in our actions, and seek to please Him alone in all things."

"Craftiness is the accumulation of artifices, intrigues, deceits, and appearances, to mislead the minds of those with whom we converse. This is quite the reverse of simplicity, which requires that the outside should correspond with what is within," declares St. Francis de Sales.

The same holy doctor of the Church says: "We must make up our minds to two things: one is, that we shall find bad weeds growing in our garden, and the other, that we will have the courage to uproot them, for our self-love will live as long as we do, and from it arises all this noxious growth."

St. John Chrysostom makes a splendid comparison applicable to our delicate case in question, including a very practical advice: "A builder on the top of a house always apprehends the danger of falling, and on this account is careful how he stands. . . . Whether you eat, go to sleep, sit at dainty table, . . . or whatever else you do, remember always, God is present, and you will never fall into dissolute mirth, . . . but will watch over yourselves in continual fear."

We will close this chapter, and no doubt you will fully understand the great doctor, St. Augustine, when he says: "It makes no matter whether a ship be sent to the bottom by one great wave, or whether the water, entering by the chinks, sinks the vessel gradually."

Not to Be Neglected.

"A beautiful custom that should not be allowed to die out," says an esteemed contemporary, "is that of lifting the hat in passing a Catholic church. If we do not enter the dwelling of God for a moment or two, we ought at least pay as much respect to the Divine Presence as to lift our hat in silent adoration. Every well-bred man or boy will lift his hat to a priest or to a respected lady; how much more, then, ought he to be careful to lift his hat to his Creator, his God!"

A false shame prevents many of our Catholic men from observing this custom; a shame that does them but little credit, as thereby they publicly betray their lukewarmness and forgetfulness of God. Would you pass the house of an intimate friend without looking for a chance to salute him in passing by? If you love God above all, you cannot pass His house without thinking of Him and showing Him honor. Are you in the habit of doing so?




For Our Young Folks



The Two Sisters.

(Written for ST. ANTHONY'S MESSENGER by B.)

CHAPTER VIII.—(CONCLUDED.)



HE bright summer-tide passed much too soon for all concerned. Madame Froissart was anxious to return to her own beautiful South, the land of song, flowers and chivalry, while Harry was not in the least anxious to take up his collegiate course. He was, notwithstanding this fact, expected to leave by the ill-fated fifteenth. But then, how could the sisters ever again bear parting?

A compromise was at last effected, thanks to Mrs. Gray's ingenuity. They would not seek to keep Madame Froissart longer. The winds of September were becoming chilly, but Christmas, the season of love and happy reunion, Natalie was to spend in the South with her beloved sister.

"Why, that will be jolly, and not a bit of trouble!" said Harry, eagerly. "I'll be loose at that date from the college pen, and I can just see Natalie down to Dixie-land easy as nothing, while the rest of the family go to spend the holidays at grandfather's."

Natalie flushed, while Valerie warmly thanked the eager young cavalier.

"Natalie, it will be charming, and Master Harry, I know, will enjoy a visit to our Queen City immensely."

Harry was quite as certain of the fact, but Papa interposed, with parental forethought.

"I fear Harry is too much of a madcap to take charge of any young lady to such a distance. I myself will escort our young lady in true knightly fashion to the Queen City. Do not object; it will not be altogether an act of disinterested chivalry on my part. I have certain business matters to attend to in that vicinity."

The barometer sank below zero for Harry; but there were months to intervene, and likely there would be complications on "'Change" to engross the attention of the Governor, and his services would at last be gladly accepted. How brightly hope's deft brush paints youth's horizon! Valerie was anxious to visit the good people who had befriended Natalie.

"Oh, indeed, we must go to see my dear old foster mother and

dear Daddy Merton. They were as kind and solicitous for my welfare as if I had been their own child, and quite as willing to make any sacrifice in their power for my comfort."

"We must visit them, certainly, and it will be my very agreeable duty to thank them for their generous kindness to my sweet sister," said Valerie. And she caressed the bright head resting so lovingly upon her shoulder. Don thought maybe he could go along, as Elsie was too much of a baby to take a long trip, and Miss Natalie might get lost again; at which proposal Elsie was very indignant.

"Be quiet there, children; the young ladies can't be bothered with you. I'm sure no one will miss Natalie more than myself. Miss Valerie you may, indeed, be proud of your sister; she is the most unselfish of creatures. She has been devoting herself to my comfort ever since I have been housed up by this unlucky sprain, and, conscience knows, I didn't deserve as much, for at first I couldn't take to the child, on account of her religion," admitted Aunt Eliza.

"Now, now, Miss Eliza, let bygones be bygones; we are at present the best of friends, are we not?"

"Aunt Eliza," snapped Harry, "was just wolfish until she had that happy fall; that brought her to her senses."

"Oh," observed Valerie, kindly, "we are all more or less influenced by the prejudices due to early training and surroundings."

The family council decided that the intended visit should be deferred until the next week. And a very happy week it was. Either Natalie was at Madame Froissart's, basking in the sunshine of her sister's love, or Valerie was in the pleasant, bright, sunny apartment set apart for her sister's youthful charges. Mrs. Gray interfered frequently in order to induce the children to leave their governess to the enjoyment of her sister's society, but Natalie protested, declaring that she could not be perfectly happy without Don and Elsie. The pleased mother was feign to give in, and the little ones, quite triumphant, nestled all the more closely to their very own Miss Natalie.

Madame Froissart was delighted; the happiness of her adopted daughter she regarded as her own, and the pleasant surprises she arranged for the sisters bore witness alike to her ingenuity and affection. What a week of unclouded bliss! Long walks in the shady forest, tuneful with melodious chant of bright birds; excursions on the grand old ocean; games and entertainments, rural, indeed, but marked by elegance and richness.

Harry became quite resourceful, and had a knack of making his services indispensable in all these pleasure excursions.

"I declare," Aunt Eliza, was wont to soliloquize, when she could

not secure Mrs. Gray's attention, "Hal's got it, but the scamp's in luck. The girl's a countess or a princess, or something like it, and what's more, an angel!"

Time never flies more quickly than when borne on the roseate pinions of joy. The week was relegated into the shadowy past, and the present was rather shadowy, too, when the sisters left for their visit to Bittern Hollow. There followed a bad time for the Gray household. Elsie was peevish and Don fractious. Aunt Eliza found Jane the most awkward of attendants. Harry proved himself listless and disobliging.

"Dear me!" remarked Mrs. Gray to her husband, "what would we ever do without Natalie? Everything goes wrong in her absence!"

"Still, my dear, this event we must look forward to. I feel confident that soon there will be further developments. Her friends, if not her parents from France, will surely, now that the political horizon is clear, endeavor to trace the missing children."

"I scarcely think so. The father and mother, I fear, perished in that perilous enterprise, and the children are now as near and dear to Madame Froissart and to us as they would be to distant relatives."

"Let us bide our time, my dear," suggested Mr. Gray. "Meantime it would not be amiss to consider the possibility of a separation. Children's attachments are not deep. They will soon forget in new scenes and new associations. We can send them to boarding school."

Mrs. Gray could not take this view of the matter, and objected strongly to sending the children away for their education. "It is hard enough, my dear, for me to be obliged to let Hal go."

"And yet it is the very best thing for that trifling young gentleman. I tell you, Hal will never make his mark, unless he develops a greater degree of energy and industry."

"Patience, patience, my dear; he's but a boy, and Natalie has such a good influence on his character."

"Natalie certainly exercises a marked influence on Hal; but I trust she will use this influence in prompting him to bear his part well in life."

Hal came along slowly at this moment, the picture of listlessness.

"Ah, here is our young man, Mama! And did you ever see a more decided specimen of an aimless, thriftless youth?"

"Harry, you'll have to turn a new leaf, my boy. Recollect, man is not here solely for enjoyment, but—and principally, to my idea—for labor—labor to render himself capable of promoting his own happiness and that of his fellow-men."

"But isn't it vacation, Papa? You don't expect a fellow to be

poring over books before college term begins. And say, I would rather attend a day college," said the boy, eagerly.

"I'm confident you would, sir, but dismiss the thought entirely. You must absolutely go away to college. This half play, half study will do you no good."

"But I'll study hard, indeed I will, if you will let me stay."

"Perhaps it would do as well," interposed Mrs. Gray, who could not bear to see the pained look in her boy's dark eyes.

"No, no; he needs thorough college training. This home coddling is injurious. He must be taught to be manly, enduring, self-reliant."

"Well, can't I learn all that from studying mother's and your example, and—"

"No, sir; you'll be sure to grow up a weakling under these conditions. By the first of September you leave for college."

"It will not be so long, dear boy, and you know there is the Christmas vacation," said his mother, indulgently.

"If I could take Nat and Miss Valerie to New Orleans!"

"Now, let me tell you, Harry, you seem to set great store on Natalie."

"She's such a good comrade—a regular trump!" faltered Harry.

"Show your appreciation by fitting yourself for an honorable and useful career, for let me impress upon you that Natalie is not the girl to respect a ne'er-do-well."

"Do not be so hard on Hal," remonstrated Mrs. Gray, in a conciliatory tone. The boy's dejected air touched her.

"I hope he will make a man of himself—he will never rue it," said Mr. Gray, as he took up his hat to hasten to his office. "I fear," he said, as he turned to go, "there's a want of grit in his composition."


"Now, brighten up, son," said Mrs. Gray, cheerfully. "Papa is intent on your welfare. He wants to be proud of his oldest son."

"He's deuced hard on a fellow, anyhow, and—"


There was no further opportunity for Harry to air his grievances, as his indulgent mother was summoned to receive visitors. His father, however, had said a thing or two that gave the youngster ample matter for reflection, and although the words hurt, they nerved the boy to action. Day dreaming, such as he had been indulging, requires a rude awakening in order to brace up and nerve to take up life's burden with a will.

[TO BE CONTINUED.]


—BE well convinced of this truth: if God gives thee consolation it is not on account of thy merit, but through His own benignant goodness.—*Ven. Anthony.*



St. Anthony's Department

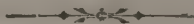


St. Anthony's Ever Ready Help.



RENÉE DE VALGUY was an amiable and gentle girl of eighteen years, the sole consolation of her widowed mother. After the demise of M. de Valguy, who had held in the city of U—— a very lucrative position, the notary for Madam de Valguy fled with the money entrusted to his care. Fortunately for the two, Renée had made excellent studies and passed her required examination. Her companions shrugged their shoulders and said: "What an absurd idea! Renée will never become a schoolma'am. I would not break my head trying to manage all these studies." Even Madam de Valguy's hopes in this respect were very slender. But Renée consoled her mother and told her that she would go and seek scholars. But this was no easy task. She could have obtained a position as teacher in the family of Madam de R——, but her love for her mother would not permit this. She wished to reside with her. "Listen, dear mother; I shall pray to good St. Anthony and commence a novena in his honor, and you will see that at the end of it I shall have procured at least three pupils." Having embraced her mother, Renée de Valguy departed on her way to St. Clement, where there was a time-honored statue of St. Anthony, miraculously preserved during a fire in 1793. It was a bitter cold winter day, and she marched briskly. Soon the beautiful church hove in sight. On entering she adores for a few moments the invisible God in the tabernacle, then she turns to St. Anthony's shrine. There she prostrated herself and devoutly implored the good Saint to hear her humble petition. And every day of the novena she undertook this pilgrimage. On the last day of the novena, Renée found on her return her mother radiant with smiles. "Go quickly into the parlor; a lady is awaiting you." "Who is it?" she queries. "You shall see," said her mother. Renée entered, and found a young lady with three little girls. Madam Bellanger had often seen her prostrate at the feet of St. Anthony, and on her query she had been informed of the position which she was seeking, and just lately she had been obliged to dismiss her governess. "I shall take her," she said. "She is so pious, and she will surely conduct my children in the path of virtue." Renée received 1500 francs as salary, and only from two to four hours was she obliged to stay with the family, the rest she could spend with her mother. And gratefully she acknowledged,

in union with her mother, the favor bestowed upon her through the intercession of the glorious St. Anthony of Padua.—(Translated from "*Le Messager de Saint Francois d' Assise*," by Fr. G. S., O. F. M.)



St. Francis Seraphicus College.



THE Rev. Fr. Pius Niehaus, O. F. M., who departed this life at Louisville, Ky., was formerly Rector and professor at our college. On May 8th a solemn Highmass of Requiem was celebrated in the college chapel by the Rev. Father Vice-rector, at which the students offered up fervent prayers for the repose of his soul. R. I. P.

The Rev. Fr. Albin Smith, O. F. M., has kindly remembered his "Alma Mater" on the occasion of the golden jubilee, by donating a large, beautiful painting for the college chapel. This picture is a reproduction of Mueller's famous "Immaculata," and is, beyond doubt, the finest work of art produced by our Rev. Confrère. He has our sincerest thanks.

On May 13th our students enjoyed their annual field day on the beautiful convent grounds of Mt. Airy. Despite the unfavorable atmospheric conditions that prevailed during the early part of the month, May 13th proved an ideal picnic day. Instead of the frowning skies, there was cheering sunshine, and the torrents of rain during the previous days had caused the vesture of nature to appear in its loveliest hues. Early in the morning the students merrily climbed the hill leading to the monastery, and, after having attended holy Mass in the chapel, they recited their customary prayers in honor of the Queen of May and for the intentions of the benefactors. After that there was fun and amusement of every description. The chief attraction, of course, was the "national game." The entire day was spent in a most pleasurable manner, and all enjoyed themselves to their heart's content.

On June 13th, the feast of St. Anthony, and on the feast of Corpus Christi, our students were again assembled in the monastery chapel at Mt. Airy, to assist at the solemn services and take part in the procession.

The semi-annual examinations of our students were held from June 9th to 13th. On June 23d the commencement exercises were observed. The Very Rev. Rector, the entire college faculty and a number of visiting clergy and confrères were in attendance. After the distribution of the annual reports, diplomas and premiums, Mr. William

Schulte, one of the graduating class, delivered the valedictory. The exercises were concluded with benediction of the Blessed Sacrament and "Te Deum." Thereupon our students hastened to return to "home, sweet home," for a well-deserved vacation. The names of our graduates are: William Manning, Owensboro, Ky.; Frank Elsbernd and Frank Partl, Cincinnati, O.; John Trockus, Pekin, Ill.; William Schulte, Covington, Ky. These young men have asked to be received into the Order, and will be invested with the Franciscan habit on August 15th. The next scholastic year opens on the first Tuesday in September. Applications for admission should be made before August 15th.

The golden jubilee of our Seraphic College will be celebrated, as has been already mentioned in the June issue of the MESSENGER, during the month of October.

Book Notices.

From BENZIGER BROS., New York, Cincinnati, and Chicago, we have received the following new publications:

THE CATHOLIC SCHOOL SYSTEM IN THE UNITED STATES, Its Principles, Origin and Establishment. By Rev. James A. Burns, C. S. C., Ph. D. 12mo, cloth; \$1.25.—The author of this valuable contribution to American Catholic educational literature gives a clear and comprehensive account of the Catholic school movement in the United States from the earliest times to the great period in 1840, when countless Catholics came from Europe to our hospitable shores, where they at once set to work to establish parochial schools wherever they settled down. It was not an easy task; it required hard work and many sacrifices to build and equip these schools, provide teachers, and overcome the many difficulties both from within and without.

Father Burns explains and defends in an able and logical manner the purpose and principles of the Catholic school, and refutes the most important objections usually made against it. We heartily recommend this excellent book not only to the Rev. Clergy and Teachers, but to the Catholic people in general, who have the interests of Catholic education at heart. It is undoubtedly one of the best and most important works ever published on this subject.

THE MARKS OF THE BEAR CLAWS. By Henry S. Spalding, S. J. Frontispiece, 12mo, cloth; 85 cents. Another strong story for our boys, who will be delighted with the many and startling adventures connected with Father Marquette's trip down the Mississippi River with Joliet, the explorer. Paul and his Indian chum, "Red Bear,"

who makes the mysterious marks with the "Bear Claws," will interest our youthful readers more than any of the others in the exploration party, poor Pierre perhaps excepted.

DEAR FRIENDS. A sequel to "Althea." By D. Ella Nirdlinger. Frontispiece, 16mo, cloth; 60 cents. Miss Nirdlinger, who some time ago has charmed our dear little friends by her bright short story of the children of Rosemont Plantation, is sure to grow in their favor after they get through with her new, delightful little tale, "Dear Friends." Full of amusing and thrilling incidents, which follow in quick succession, it will hold the attention of our little boys and girls from beginning to end.

From FRED PUSTET & Co., New York and Cincinnati, comes a new and highly interesting story, entitled "Sydney Carrington's Contumacy." By X. Lawson. 12mo, cloth; \$1.25. A very powerful Catholic story, that depicts life in good society as it was fifty years ago. Miss Sydney, the heroine, the only child of an indulgent father, is introduced as a very willful and spoiled child, but in the course of the story proves herself possessed of sound principles and ready to sacrifice everything rather than let herself be coerced into marrying a person for whom she does not care. This seeming contumacy on her part turns out to be beneficial not only to herself, but to others likewise. Miss Lett Hereford, the companion of Sydney, is a noble character, who by her exemplary conduct brings others back to the practice of their religious duties. In fact, the whole story is a true picture of the chivalrous people of the South, who held virtue and honor higher than worldly honors and riches.

Important Notice to Subscribers.

As we have repeatedly announced, a new regulation of the *Post-office Department* excludes periodicals from the privilege of "second-class postage rates, if sent to subscribers in arrears." We therefore kindly request our friends who are delinquent in this matter, to please forward the amount due us, and—if they can afford it—to pay for a year's subscription in advance. If, however, they cannot do so at present, they should at least declare unto us their willingness to continue as subscribers. By doing this, they would greatly oblige

ST. ANTHONY'S MESSENGER,

2526 Scioto St., Cincinnati, O.



Chronicle of the Order



Rome.—On Tuesday, June 2d, the Holy Father, Pope Pius X, entered upon the seventy-fourth year of his age. His Holiness is enjoying the best of health, and we pray the Lord to save and preserve him for many more years in good health, and to give him power over his enemies.

—(Correspondence, June 5, 1908).—During the week beginning May 24th the annual competitions for the degree of Lector General in the Seraphic Order took place at St. Anthony's International College. Twenty-five young men from various Provinces of the Order were successful in obtaining the prize, and are now returning to the scene of their future labors, bearing with them the treasures of learning and virtue acquired during their three years' stay in the Eternal City. Five took the degree in Theology, four in Canon Law, three in Sacred Scripture, two in History, three in Rhetoric, eight in Philosophy. Among them is an American student, Rev. Claude Mindorff, O. F. M., of the Province of St. John Baptist, who for his brilliant competition and eminent intellectual attainments received the degree of Lector General in Philosophy *summa cum laude*, which is the highest award given. His brethren congratulate him on his success and wish him many years of fruitful activity in the domain of science.

—The General Chapter of the Capuchin Order convened in the convent of the Immaculate Conception on the via Veneta, May 18th. All the Provincials of the Order were present, each accompanied by two Custodes from their respective Provinces. In all 152 members were assembled. His Eminence Cardinal Agliardi presided. On the first day the General Definers were elected, as follows: Pacificus da Seggiano, Apostolic Preacher at the Vatican, Benno of Munich; Seraphin da Udine, Procurator of Venice; Angelo da Villavò, of Spain; Venance de Lisle, of France; Paul da Palma.

On May 20th the Chapter again assembled for the election of General Minister of the Order. On the very first ballot the choice of the assembly fell on Fr. Pacificus da Seggiano, who on Monday had been chosen Definer. Fr. Anselm, Custos of the English Province, was then elected to replace him in the Definitory. Fr. Venance de Lisle, Provincial of Paris, was made Procurator General. After the Chapter had been concluded, all the religious went into the church to chant the "Te Deum," and the benediction with the Sanctissimum concluded the important event. Thereupon Cardinal Agliardi consigned the seal of the Order to the new General. In the afternoon the Very Rev. General took possession of his official apartments in the convent on the via Boncompagni, where Fr. Bernard Andermatt, the retiring Minister General, introduced him into the archives of the Order.

On the morning of May 28th the Fr. General and all who had taken part in the Chapter, were received in special audience by His Holiness. It has since been announced that the Holy Father has raised the retired Minister General, Fr. Bernard Andermatt, to the dignity of Titular Archbishop of Staropolis.

—The American pilgrimage of the Central Verein, under the direction of the Most Rev. Archbishop Messmer, and one from the Brooklyn diocese, directed by the Rt. Rev. Bishop McDonnell, landed in Rome in the midst of solemn festivities. On three consecutive Sundays the Beatifications of the Blessed Mary Magdalen Postel, Magdalen Sophia Barat, and Gabriel Dell' Adolorata, were celebrated at St. Peter's with the usual pomp, and the American pilgrims had a splendid opportunity to witness the grandeur of the ceremonial of the Church. On May 20th they were received in audience by the Holy Father, who thanked them most cordially for their affection and enthusiasm. In the group of pilgrims were several members of Franciscan parishes among whom we may mention Messrs. Albert Wochner and Gustav Ensensberger, of Bloomington, Ill., who also enjoyed the honor of being received in audience by the Rev. Fr. General of the Friars Minor.

—(Fr. H. S., O. F. M.)

United States.—Cincinnati, Ohio.—Died, at St. Mary's Hospital, this city, on Monday, May 25th, the Ven. Brother Dominic Wordmann, of the Brothers of the Poor of St. Francis. He was in his 73d year, forty of which he had spent in the community, mostly as collector of alms for the Boys' Protectory on Mt. Alverno. R. I. P.

Oldenburg, Ind.—On Wednesday, June 24th, the following Franciscan Clerics were ordained by the Rt. Rev. O'Donaghue, Auxiliary Bishop of Indianapolis:

SUBDEACONS: Lawrence Rossmann, Edward Leary, Nicholas Bissmeyer, Andrew Henze, Victor Sommer.

DEACONS: Edwin Anweiler, Valentine Schaaf, Roman Kramer, Timothy Brockmann, Fridolin Schuster.

PRIESTS: Anacleto Cornelissen, Jerome Hesse, Norbert Gottbrath, Ephrem Lieftuechter, Turibius Christmann.

The newly ordained Priests celebrated their first Mass as follows:

Holy Family Church, Oldenburg, Ind.—Fr. Anacleto Cornelissen, June 28th.

St. Anthony's Monastery, Mt. Airy, Ohio—Fr. Jerome Hesse, June 28th.

St. Boniface Church, Louisville, Ky.—Fr. Norbert Gottbrath, June 28th.

Mt. St. Martin's Convent, Sisters of Divine Providence, Newport, Ky.—Fr. Ephrem Lieftuechter, Friday, June 26th.

St. Francis Church, Cincinnati, Ohio—Fr. Turibius Christmann, June 28th.

Paterson, N. J.—(Correspondence.)—The Golden Anniversary of Very Rev. Ludger Beck's ordination to the holy priesthood was the occasion of a solemn and joyous celebration at St. Francis Church, West Thirty-first street, New York City, May 18th. At the solemn Highmass, which began at 10:30 o'clock, the Very Rev. Jubilarian was celebrant: Rev. Stephen Echert, O. M. Cap., deacon, and Rev. Innocent Ferstler, O. M. Cap., subdeacon; Very Rev. Antoninus Buch, O. F. M., Rector of St. Joseph's College, Callicoon, N. Y., Presbyter Assistens, and Rev. Joseph Bussen, O. F. M., master of ceremonies. As the procession, headed by thirty-five boys and fifty girls in white, bearing golden palms, led

by a banner on which was a golden crown, entered the church, the choir greeted the Jubilarian with an excellent rendition of the antiphon, "Ecce sacerdos magnus!" Rev. Francis Solanus Schaefer, O. F. M., of Hamilton, O., delivered the sermon, in which he spoke of the dignity and duties of the priesthood and the exemplary manner in which the Very Rev. Jubilarian had discharged them. At the celebration the Religious Orders of the archdiocese, Benedictines, Capuchins, Redemptorists, and Passionists, were represented, besides some fifty of Fr. Ludger's friends among the secular clergy. The Most Rev. Father General of the Order had sent his Seraphic Blessing, and the Holy Father had graciously bestowed his Apostolic Benediction to the Jubilarian. After the Mass was a convivial breakfast, at which the Very Rev. Provincial, Edward Blecke, O. F. M., addressed the Jubilarian. Other addresses were made by Very Rev. Joseph Butler, Rector of St. Bonaventure's College, and by various representatives of the regular and secular clergy present.

Very Rev. Ludger Beck was born at Ursula-Poppenricht, Bavaria, January 25, 1832, entered the Order of Friars Minor November 13, 1855, and was ordained Priest May 18, 1858. Some years later he came to the United States, and has given nearly all of the many years of his priestly life to pastoral labor in the diocese of Louisville, and especially in New York, where he was for sixteen years pastor of St. Francis Church. Here he not only put his parish in excellent condition, erecting the present elegant church, paying off a debt of more than \$16,000, besides bringing charitable aid to unknown and unnumbered poor and needy. The Chapter of the Holy Name Province in 1904 elected him Guardian of St. Bonaventure's Monastery, Paterson, N. J., which office he occupies at present. It is now three years since Father Ludger celebrated the Golden Anniversary of his reception into the Order, and, considering his health and energy—despite his seventy-six years—the hope is not vain that he will celebrate his Diamond Jubilee.

—On June 13th the Franciscan Clerics—Leonard Heckmann, Severin Berkert, and Laurence Bultmann, O. F. M.—were ordained to the holy priesthood at the Cathedral, Newark, N. J., by the Rt. Rev. Bishop O'Connor. Fr. Leonard said his first Holy Mass at St. Bonaventure's Church, Paterson, at which his brother, Rev. Ferdinand Heckmann, preached the sermon; Fr. Severin at St. Francis Church, New York City, and Fr. Laurence at his home, in Guetersloh, Germany. At the same time Fathers Berard, Patrick, Solanus and Pacificus received deaconship; Fathers Nicholas, Ephrem and Theophilus subdeaconship, and Fr. Columban tonsure and minor orders.

—Died, June 8th, at St. Joseph's College, Callicoon, N. Y., Rev. Sylvester Schmidt, O. F. M., Assistant Pastor of St. Bonaventure's Church, Paterson. The funeral took place at the latter church, June 11th, after a solemn Highmass of Requiem, at which the Rev. Fr. Guardian was celebrant, and Fathers Ferdinand and Stanislaus, classmates of the deceased, were deacon and subdeacon. Fr. Sylvester was born at Brackwede, in the diocese of Paderborn, Germany, October 13, 1878; came to America and entered the Order December 24, 1896, and was ordained Priest June 4, 1906. His short priestly life has been spent at St. Bonaventure's Church, Paterson.

—The annual retreat at Mt. St. Sepulchre, Washington, D. C., was conducted by Rev. Dominic Scanlan, O. F. M., closing June 20th. The Clerics, Gregory, Raphael and Paul, O. F. M., received Minor Orders from the Right Rev. Denis J. O'Connel, Rector of the Catholic University, in the University chapel, June 20th.

—(Fr. N., O. F. M.)

Pittsburg, Pa.—On May 20th the Rev. Fr. Godhard Friedmann, O. M. Cap., assistant at St. Augustine's Church, this city, and Director General of the Archconfraternity of Christian Mothers in America, celebrated the twenty-fifth anniversary of his ordination. At 9:30 a. m. the Reverend Jubilarian was escorted in procession to the church, where he celebrated a solemn Highmass, assisted by Rev. G. Pfeil, Rev. Chas. Hipp, and Father Wendelin, O. M. Cap., many visiting priests being present in the sanctuary. Father Dominic, O. M. Cap., Master of Novices at Herman, Pa., delivered the festive sermon, in which he referred, in a touching manner, to the happy day when Father Godhard said his first Mass at the famous Bavarian shrine of Our Lady in Altoetting, twenty-five years ago, and then described in beautiful and forceful language the benefits of the Catholic priesthood, exhorting his hearers to give thanks to Almighty God for same by word and deed. The celebration was fittingly closed with Benediction of the Blessed Sacrament and the chanting of the "Te Deum."

Mt. Calvary, Wis.—Two Fathers of the St. Joseph Province celebrated the Silver Jubilee of their ordination to the sacred Priesthood on May 19th, viz.: Rev. Father Albert Locher, O. M. Cap., professor at St. Lawrence College, this place, and Rev. Father Capistran Claude, O. M. Cap., Vicar Provincial and Rector of the Church of St. John the Baptist, New York City. *Ad multos annos!*

St. Louis, Mo.—(Correspondence, June 15, 1908.)—On June 1st, Fr. Fidelis Kaercher, O. F. M., died at the Old Mission, Santa Barbara, Cal., in consequence of a stroke of apoplexy. Fr. Fidelis had been ailing for quite awhile. He went to Phoenix, Ariz., in the fall, hoping that the mild climate would help to restore his shattered health. After staying there for some time, he went to Santa Barbara, and had improved so much that he was again able to say Mass, when death came on unexpectedly in the night of June 1st.

Fr. Fidelis was born in Ersingen, Baden, October 21, 1847, entered the Franciscan Order at Teutopolis, Ill., December 25, 1868, and was ordained priest at St. Louis, November 1, 1873. He was engaged for some years in teaching in the colleges of the Province, and later on in the monastery at Quincy, Ill. For eight years he was pastor of St. Columban's Church at Chillicothe, Mo., and for the last years, until his departure for Phoenix, he was stationed at Joliet, Ill., where he had charge of the Illinois state prison, which institution he attended with great zeal. **R. I. P.**

—Very Rev. Fr. Hugolinus Storff, Rector of the Seraphic College at Teutopolis, Ill., has been appointed by the Most Rev. Minister General Dionysius Schuler, Visitor General for the houses of the English and Irish Provinces. Immediately after the close of the scholastic year, June 18th, Fr. Hugolinus will depart on his mission. He intends

sailing on the "Mauretania," June 24th, for Queenstown, and will make the visitation of the Irish Province first, beginning at Cork. This Province numbers eighteen houses, two of which are in Italy and three in Australia; the latter, however, on account of the great distance, may not be visited. Fr. Hugolinus expects to finish the visitation and chapter of the Irish Province in July, and will then devote the month of August to the English Province, which numbers ten houses.

—(Fr. M. S., O. F. M.)

Peña Blanca, N. Mex.—April 21st was a gala day for the parish at this place, the occasion being the dedication of the new school building, built of adobe. Solemn Highmass was celebrated by Rev. Fr. Barnabas Meyer, O. F. M., of Jemes, N. Mex., assisted by the Rev. Franciscan Fathers, Marcellus Troester, of Chin Lee, Ariz., and Camillus Fangmann, of Jemes, N. Mex., as deacon and subdeacon, resp. Rev. J. G. Splinters, rector of Bernalillo, N. Mex., delivered an eloquent sermon on the necessity of Christian education, in the course of which he also paid high tribute to the sons and daughters of St. Francis for their zeal and the many and great sacrifices they have brought and still bring for the cause of educating the children of this parish, as could clearly be seen by the erection of the new building about to be blessed and dedicated. Besides those mentioned above, the following Rev. Fathers were present in the sanctuary: Pascual Tommasini, S. J., and Alexander Leone, S. J. (both from Albuquerque); Robert Kalb, O. F. M., rector of Carlsbad; Albert Daeger, O. F. M., pastor of Peña Blanca, and Florentine Meyers, O. F. M., of Peña Blanca. After Mass a solemn procession wended its way to the new school building, which was then blessed by the pastor, Fr. Albert, O. F. M., the trustees, Don Manuel Armijo, Don Esquipula Baca and Don David Basca, and twenty-four other parishioners acting as sponsors and witnesses. At the conclusion of this memorable ceremony, Don Esquipula Baca, in the name of the parishioners, presented a silver Cross to Fr. Albert, as a token of gratitude for what the Fathers had done for the members of the parish since their arrival in Peña Blanca.

Los Angeles, Cal.—The celebration on Wednesday, May 20th, of the twenty-fifth anniversary of the ordination of the Rev. Fr. Raphael Fuhr, O. F. M., rector of St. Joseph's Church, this city, will long be remembered as a notable event in the history of the Church in Southern California. Although May 12th was the anniversary proper of Fr. Raphael's ordination, the public celebration was, at the special request of Rt. Rev. Bishop Conaty, transferred to the 20th, in order to give the Bishop the pleasure to be present, since he was obliged to be absent on official duties on the first mentioned day.

Accordingly, on the 20th, the Rev. Jubilarian celebrated a solemn Highmass of thanksgiving *coram Episcopo*, and in the presence of seventy-two Priests, who had specially journeyed to Los Angeles to take part in the services and to tender personally their greetings and congratulations to the Rev. Jubilarian, and a large concourse of the faithful, who filled the spacious church to overflowing. The Rt. Rev. Bishop delivered a powerful and eloquent sermon on the "Priesthood of the Catholic Church," in the course of which he referred to Fr. Raphael

as a Priest and Monk who had been faithful to his priestly vocation, and a Monk who had honored his religious life, and had gone through the world doing good, so that all who knew him, rise up on this day of Jubilee, and call him blessed, and thank God for all that he has done for them as a Priest, a leader, and a friend.

The festivities of the day closed with a public reception in the evening, at which the Rt. Rev. Bishop and Mayor Harper delivered addresses. The next day was children's day, for whom the Rev. Jubilarian celebrated a special Mass and preached a short sermon. In the evening the children presented an elaborate program and offered their congratulations. Friday morning Fr. Raphael celebrated a Requiem Highmass for his deceased parents and friends, and in the evening the choir of the church of which he is the director, tendered him a banquet. Thus the grand celebration of the memorable Jubilee festival came to a close. We, too, offer our congratulations, and pray that our dear confrère be spared to continue his good work for many years more!

New Orleans, La.—(Correspondence.)—At 9 o'clock Thursday morning, June 11th, the bells of St. Clare's monastery, on Magazine street, this city, rang out in joyous tones, announcing the impressive ceremony of a religious reception then about to begin. Miss Mary Reel, of Brooklyn, N. Y., guided by Divine Grace, had chosen for her portion the lowly and obscure life of a Poor Clare, and was ready now to consecrate herself entirely to the love and service of her heavenly Spouse, Jesus Christ. Her "Maid of Honor" was Miss Jennie O'Donnell.

The Rt. Rev. Msgr. Laval, V. G. of the archdiocese, officiated on the occasion, assisted by the Very Rev. Fathers F. C. Brockmeier and Thos. Lorente, O. P.; the Rev. Fathers L. A. Roth, J. Stenman, F. Wagemann, S. J., J. Dangelzier, S. M., and D. O'Sullivan, S. J., the chaplain, who also delivered the sermon, which was both eloquent and touching. The beautifully decorated chapel was crowded to its utmost capacity. Mr. Henry J. and Mr. Robert F. Reel, brothers of the young candidate, were present, and occupied seats close to the sanctuary. Dr. F. Gaudin and Mr. and Mrs. E. Miller were also witnesses of the ceremony, and with the above-named Priests gave their signature. After the prescribed prayers had been recited, the habit was blessed, and the postulant was admitted to the enclosure, where she divested herself of her rich attire and was clothed with the humble garb of a Poor Clare. The young lady then appeared before the open grate in the Nun's chapel, clad in coarse garments, barefooted, having on her head a crown of thorns, and holding in her hand a large crucifix, signifying her willingness to walk the thorny way and cherish the Cross of Jesus, her crucified Spouse. After having been given the name of "Sister Mary Coletta Francis of the Sacred Heart," by which she will be known in the Order hereafter, God's blessing was invoked on the young religious and thanksgiving rendered to God by the chanting of the "Te Deum." Solemn Benediction of the Blessed Sacrament brought this beautiful and impressive ceremony to a close.

—The Feast of St. Anthony was celebrated with due solemnity on Monday, June 15th.

—(P. C.)



If Miracles Thou Fain Would'st See.

(Thanksgivings for favors obtained should reach us before the 15th of the month to secure insertion in the next number.)

Cincinnati, O., May 19, 1908. To obtain a special favor, I made the devotion of nine Tuesdays, and already on the fifth Tuesday, my prayer had been answered. I herewith return sincere thanks to the Blessed Virgin and St. Anthony.

E. B.

Soldiers Grove, Wis., May 20, 1908. Two months ago I requested your prayers for the return of an absent friend. According to the promise then made, I sincerely thank St. Anthony and enclose an alms, for my request has been granted.

C. M. M.

St. Louis, Mo., May 24, 1908. Having had extreme distress of mind and grieving for over two weeks, I felt suddenly urged to pray to St. Anthony. I did so with great confidence and soon found partial relief, for which I am very grateful. I hope the good Saint will soon free me from all worry and trouble.

A. O. S.

Milwaukee, Wis., May 27, 1908. On the 11th of this month I had been called to care for a very sick child. I promised St. Anthony, if she should recover, to give an alms for the poor students and have it published in the MESSENGER. I got her mother to make the same promise. Now the child is out of danger, thanks to the Sacred Hearts of Jesus and Mary, also to St. Anthony and the Blessed Mother Barat, to whom the child had been recommended. So we, her grateful mother and nurse, hasten to fulfil our promise, and we hope good St. Anthony will perfect the work so happily begun, by restoring her strength without delay. I take this occasion here to thank dear St. Anthony for the many favors, both great and small, he has obtained for me and for all those whom I recommend to his care.

A. K.

Toledo, O., May 28, 1908. Some time ago I promised St. Anthony a part of the first money received, if I should obtain a position, as I had been out of work all winter. I wish now to keep

my promise and herewith return sincere thanks to the Blessed Virgin, St. Philomene, St. Joseph and St. Anthony for the position obtained.

G. J. McG.

Red Point, P. E. I., Canada, May 30, 1908. I wish to return sincere thanks to the S. Heart of Jesus, the Blessed Virgin, St. Joseph and St. Anthony for a great temporal favor obtained, after promising several masses and an alms for the poor students. "Thanksgiver."

Norwood, O., May 31, 1908. Some time ago my son left home, and I promised St. Anthony, if he would bring him back in time to make his Easter-duty, a donation for the poor students. I herewith fulfill my promise with thanks to the Infant Jesus and St. Anthony for granting my request, and also for obtaining his old position again.

T. J. M.

Red Oak, Iowa, June 1, 1908. Sincere thanks to St. Anthony for the safe recovery of my dear sister, who underwent a serious operation. She is now almost as well as she ever was, and I gratefully fulfill my promise made, to give an alms and to have it acknowledged in the MESSENGER. For another favor I also return thanks.

A. M.

Attleboro, Mass., June 2, 1908. For constant employment during all spring, I return thanks to St. Anthony and enclose an alms.

M. E. M.

Los Angeles, Cal., June 8, 1908. I return sincere thanks to the S. Heart of Jesus, the Bl. Virgin and St. Anthony for having obtained many favors, especially for having found work for my husband.

A. H.

Detroit, Mich., June 10, 1908. Enclosed alms is sent for the granting of a great favor through the intercession of dear St. Anthony. We also wish to express our gratitude for recovery from illness, safe delivery in child-birth, success of business and narrow escape from death in a recent railroad accident. Hoping that St. Anthony will help us in future, we kindly ask you to publish this.

M. M. C.

Besides the above the following thanksgivings have been received:

E. C., Detroit, Mich.—J. F. S., Haubstadt, Ind.—F. M. L., Leo Valley, Neb.—A. T., Calumet, Mich.—N. D. D., Columbus, O.—S. C. L., Grand Forks, N. Dak.—A. C. A., Ypsilanti, Mich.—J. C. McG., Providence, R. I.—A. C., Meadow Bluff,

W. Va.—P. E. M., Clarion, Pa.—K. J. McG., Providence, R. I.—M. M. S., New York City.—M. F., Leipsic, O.—M. A. F., Soldiers Grove, Wis.—K. R., Soldiers Grove, Wis.—H. V. M., Detroit, Mich.—H. C. F., Norwood, O.—D. O'K., Hemmingford, Neb.—H. S., Cincinnati, O.—T. J. A., S. Boston, Mass.—M. C., San Francisco, Cal.—F. U., Cincinnati, O.—C. R. J., Norwood, O.—M. G. B., Winthrop.—M. C., Toronto, Ont., Canada.—W. H. R., East Boston, Mass.—A. M., Charleston, Mass.—A. W., Litchfield, Ill.—J. A. L., Poughkeepsie, N. Y.—C. L., Columbus, O.

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

To obtain good and steady employment.—Means to pay debts.—Cure of a sprained wrist.—Successful sale of property.—Grace of piety and purity for a family.—Cure of stomach trouble, and strength for a mother of five children.—Speedy recovery of health for many persons.—Success in business.—Grace of faith and true piety.—To be contented in state of life.—To find a good companion.—God's blessing upon a family.—Grace of a happy death.—Health for a family of nine.—Perseverance for two Religious.—Cure of an epileptic.—To obtain good tenants or buyer for some property.—Protection against enemies.—To obtain good and sufficient help.—Reconciliation with friends.—Conversion of several persons to the Catholic faith.—For a knowledge of the will of God in the choice of a vocation.—Cure of nervousness affecting the head.—Protection against calumnious persons and to regain a position lost through them.—Return of a stolen purse.—Successful outcome of a lawsuit and to obtain a certain sum of money.—Cure of a child from slight convulsions.—Restoration of hearing.—Recovery of a sick child.—For a son to again obtain the use of reason.—To find a good business locality.—Reform of many persons, and grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian schools.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—Conversion of sinners.—The Poor Souls.

Days of Indulgences in July.

On the 2d. Visitation of the B. V. M.
 On the 7th. St. Laurence of Brindisi, C. I. O.
 On the 8th. St. Elizabeth of Portugal, W. III. O.
 On the 9th. St. Nicholas and Companions, MM. I. O.
 On the 14th. St. Bonaventure, C. I. O.
 On the 24th. St. Francis Solanus, C. I. O.
 On the 26th. St. Anne, Mother of the B. V. M.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. BONAVENTURE.

Obituary.

Of your charity pray for the repose of the soul of JOSEPH LARBE, the father of our Rev. Confrère Fr. Flavian, O. F. M., who passed to his eternal reward May 25, 1908, at Richmond, Ind., aged 77 years and one month.—JAMES MORAN, who died suddenly May 8, 1908.—MISS CELINE ELIZ. BALDWIN, who departed this life January 20, 1908.—MRS. MARG. CONNOR, who died March 9, 1908.—MISS LUCY A. RYAN, who died June 5, 1908.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!



ST. JOHN BERGMANS, S. J.